

AN ADDRESS

TO THE

THREE THOUSAND COLORED CITIZENS OF NEW-YORK

WHO ARE THE OWNERS OF

ONE HUNDRED AND TWENTY THOUSAND ACRES OF LAND,

IN THE STATE OF NEW-YORK,

GIVEN TO THEM

BY GERRIT SMITH, ESQ.

OF PETERBORO,

September 1, 1846.



Wright, U.S. of A. 1846

NEW-YORK:

1846.

ADDRESS.

DEAR BRETHREN,

The objects which we have in view, in addressing you at this time, are, *First*, to inform you of the reasons which have induced GERRIT SMITH, Esq., to give each of you a plot of land; and *Secondly*, to suggest the manner in which you may best justify and promote the nobly philanthropic principles, by which he has been governed in this matter.

In the following letters, which we had the honor to receive from that gentleman, you will find his own explanation of his principles and motives, in making this great donation.

PETERBORO, August 1, 1846.

“REV. THEODORE S. WRIGHT,
REV. CHARLES B. RAY,
DR. J. M'CUNE SMITH,

DEAR FRIENDS,

For years I have indulged the thought, that, when I had sold enough land to pay my debts, I would give away the remainder to the poor.

I am an Agrarian. I would that every man who desires a farm, might have one; and I would, that no man were so regardless of the needs and desires of his brother men, as to covet the possession of more farms than one. Do not understand, that I sympathise with lawless, violent and bloody Agrarianism. “My soul, come not thou into their secret; unto their assembly mine honor, be not thou united.”

I have, with the Divine blessing, been able to make sales of land the present year, so extensive, as to inspire me with

confidence, that my debts, very great as their sum still is, will be paid, in a few years. It is true, that, to make this event more certain, I must sell more land. Nevertheless, I feel it safe to make a beginning *now*, in the work of distributing land. I have, indeed, heretofore given tracts of land to public institutions, and a few small parcels to individuals:—but I have now to enter upon the greater and better work of making large donations of land to the poor.

I will, at the present time give away but a part of the land, which I intend to give away. It will, perhaps, be better not to give away the remainder, until my debts are wholly paid. This land was accumulated principally by my father, the late Peter Smith.

I hope to be able to make, in all, some three thousand Deeds—most of them now, and the remainder within two or three years. The Deeds will generally convey from 40 to 60 acres of land each.

To whom among the poor I shall make these Deeds, is a question I did not solve hastily. I needed no time to conclude, that, inasmuch as my home and the land are both in this State, it would be very suitable to select my beneficiaries from among the people of this State. But, for a long time, I was at loss to decide, whether to take my beneficiaries from the meritorious poor generally, or from the meritorious colored poor only. ❧

I could not put a bounty on color. I shrunk from the least appearance of doing so: and if I know my heart, it was equally compassionate toward such white and black men, as are equal sufferers. In the end, however, I concluded to confine my gifts to colored people. I had not come to this conclusion, had the land I have to give away been several times as much as it is. I had not come to it, were not the colored people the poorest of the poor, and the most deeply wronged class of our citizens. That they are so, is evident, if only from the fact, that the cruel, killing, Heaven-defying prejudice, of which they are the victims, has closed against them the avenues to riches and respectability—to happiness and useful-

I take the liberty to suggest, that the true course, in the case of each of the aforesaid Counties, will be to have the names of the persons, who are qualified to share in my lands, or rather to share in the chance of getting them, written on slips of paper—these slips put in a vessel—and as many drawn therefrom, as there are persons in the county to receive Deeds.

Could I receive the list by the first day of next month (and I most earnestly hope that I can,) I should be able to put a considerable share of the Deeds into your hands by the first day of the following month : and, in that case, the Grantees might be put in possession of them by the middle of October. It may be a year or more, ere I can supply all with Deeds—and it is possible that some may be finally unsupplied. A part of the names—that is, an incomplete list,—you might perhaps be able to send me in a week or two.

Do not fail to have the names and places of residence written very legibly. Should it be so, that, from the death of some of the Grantees, or from other cause or causes, you cannot deliver all the Deeds, you will, in that case, promptly return me such, as are undelivered, and recommend other persons, as worthy of the lands described in them. The Deeds will come to the Grantees clear of all fees for drawing them, and taking the acknowledgment of their execution.

For all this service, which, I ask at your hands, I can make you no other compensation than that of thanking you for helping me promote a scheme of justice and benevolence.

There is still a balance of purchase money and interest due to the State of New York, on a large proportion of the parcels of land. The aggregate is a very large sum. But I propose to begin paying it within six months, and I hope to have it all paid within two years.

There is also a great amount of taxes due on them—for which they will be sold next year, or the year after, if not previously paid. I will pay the taxes so far as to prevent such sale—and this will be in full of all taxes up to 1844 or 1845 exclusive. I should be grieved, and have abundant rea-

son to be, should any of the Grantees suffer their parcels of land to be sold for the non-payment of taxes.

Among the parcels, which I give away, will doubtless be found some, that are unfit for cultivation. Most of these, however, will be more or less valuable for timber. I hope, that the Grantees will prize their lands sufficiently to guard them against trespasses.

I have a few large tracts of land, which, because they are either very remote from settlements, or very mountainous and sterile, I prefer selling for what they will bring, to giving them away to those, who need lands for agriculture.

I write to gentlemen in other parts of the State, asking of them services in respect to other counties similar to those, which I ask of you.

Very respectfully,

Your Friend,

GERRIT SMITH."

PETERBORO, September 9th, 1846.

"MESSRS. THEODORE S. WRIGHT,
CHARLES B. RAY,
J. M'CUNE SMITH,

DEAR FRIENDS,

I have now made out two thousand of the three thousand Deeds of land, which, in my letter to you of the first of August last, I proposed to give to the colored men in this State. A large share of them have already been sent to you and the other Committees charged with the distribution of them. They are all dated 1st September, 1846.

The gentleman, who took my acknowledgment of the execution of the Deeds, being both a Judge and Counsellor of the Supreme Court, it will be unnecessary to have Certificates of the County Clerk, attached to them. This expense, and the expense of recording such Certificates, the Grantees will be saved. The recording of the Deed will be but little, as the form is so very brief.

When I shall make out the remaining one thousand Deeds, is uncertain. Perhaps, a couple of years hence. Prudence

requires, that I should first pay off all, or a great part, of the large debt, (purchase money, interest and taxes)—due on the land I have already given away. The prospect is now fair that, by the divine blessing on my continued toils, I shall be enabled to pay my debts, make out the thousand Deeds, and have, over and above the needs of my family, a considerable sum to expend in purchasing the liberty of Slaves. I wish you to understand, that there is one use of property far more delightful to my heart, than giving it away to the poor. It is, expending it in the purchase of my fellow-men from under the yoke of slavery. I speak, not as a stranger to this use of property ; but from oft repeated experience of its sweetness. I am utterly insensible to the force of the arguments—even though employed sometimes by Abolitionists—against the duty of purchasing liberty for the slave. Were three millions of our own countrymen dying of the Cholera, the first and most religious use of property would be, to afford them relief. But three millions of our countrymen are in the chains of slavery ; and the argument for conceding to them the first and holiest claim on our property, is as much stronger than in the former case, as slavery is more horrible than disease or death. I am aware, that it is said, that we endorse the usurpation of the slaveholder, when we purchase his slave,—even though we purchase him for the sole purpose of freeing him. As well, however, may it be said that we justify the murderer, when we pay him the sum, which, with his dagger at the throat of his victim, he demands for the release of that victim.

I am grieved to learn, that intemperance has made such havoc among the colored people of this State. I fear, that, notwithstanding all the scrutiny on this point of my Committees, there will be found to be, here and there, a drunkard on the lists of names they have sent me. As a matter of course, vain, and worse than vain, will be my grant of land to a drunkard. And now, my friends, may I request you to prepare, and send out a circular amongst the persons, whose names the Committees have collected ? This circular will contain

your best advice, in respect to the habits and duties of the Grantees. It will, of course, inculcate the deepest abhorrence of intoxicating drinks.

With great regard,

Your Friend,

————— GERRIT SMITH."

The land alluded to in the above letters, is in FRANKLIN, ESSEX, HAMILTON, FULTON, ONEIDA, DELAWARE, MADISON and ULSTER counties.

In regard to this act of Gerrit Smith, Esq., we have not words to express your gratitude, nor ours; and we believe that the approval of a satisfied conscience is sweeter to him than the voice of praise. To God be the glory, Who, through this human instrument has been pleased to open to us a "land of promise" in the midst of the land of oppression.

Since the first African, reft from his home and kindred, was brought to this continent, no event has transpired, more full of hope to our down trodden portion of the human race—because, no event has given us so near an approach to the full exercise of the faculties with which God has endowed us in common with all men.

In a climate, in which labour is a means for the full and free developement of the energies of mankind—in the heart of an almost free State—protected by nearly equal laws—with an equal right to common school education—amidst the friction of advancing civilization—and at a time when the light of science falling upon it has made almost any soil productive—the earth, a free gift, beckons us to come and till it.

Since the voice of Anti-Slavery first rose in the land, few events have occurred, which have afforded a chance, for a more practical vindication of our claims to manhood. There is about this, enough of aid to give us the proper impetus—enough of difficulty to try our strength.

There is no prejudice under which we suffer, which may not be removed, no oppression under which we labour, which

may not be meliorated, by a prompt and energetic movement in the direction of this glorious opportunity.

Too long have American usages and American caste consigned us to dependent employments at reduced wages,—to fortuitous labour, embracing but a portion of the year—thus creating that feeling of dependence and uncertainty, which ever crushes the energies and deadens the faculties of men. Now, however, once in possession of, once *upon our own land*, we will be our own masters, free to think, free to act ; and, if we toil hard, that toil will be sweetened by the reflection, that it is all, by God's will and help, for ourselves, our wives and our children. Thus placed in an independent condition, we will not only be independent, in ourselves, but will overcome that *prejudice against condition*, which has so long been as a mill stone about our necks.

Then, there is no life like that of the farmer, for overcoming the mere prejudice against color. The owners of adjacent farms are *neighbours*. The condition, the position, the very accidents of their lives compel them to be such. There must be mutual assistance, mutual and equal dependence, mutual sympathy—and labour, the “common destiny of the American people,” under such circumstances, yields equally to all, and makes all equal.

“ Freedom, hand in hand with labor,
Walketh strong and brave,
On the forehead of his neighbour
No man writeth, Slave !

Brother looks on equal brother,
Manhood looks on men.

Such are a few of the advantages, opened to you, by this generous deed of Gerrit Smith.

Bear with us, brethren, while we endeavour to point out the way in which, you may, to the full, enjoy these advantages, vindicate the philanthropy which has granted them, and strike such a blow for liberty, as you alone can strike.

FIRST, we admonish you to *retain your lands* against all the designs, that may be formed to get them from you for a small

part of their value. As the newspapers show, they who hate both you and Mr. Smith, are already attempting to depreciate these lands in your esteem. They tell you, that these lands are in Hamilton County, and mean in telling you so, that they are in the mountainous and sterile parts of that county. Now Mr. Smith has already sold the most of his lands of this character, whether in Hamilton County or elsewhere ; and is fast selling the remainder at whatever prices he can get for them. The lands which he is giving to us, are such, as he believes industrious and frugal men can get a living upon. Besides not one tenth of these lands lie in the county of Hamilton. All the land in that county which he gives us, is but little more than one-third part of one Township, and that a Township reputed to be valuable, both for its soil and timber.

These enemies of yourselves and Mr. Smith, represent, that "a large portion of these lands lie in the region of John Brown's tract," and are worth but "one-and-six-pence an acre." Now it so happens that none of them lie within twenty miles of John Brown's tract, and nine-tenths of them not within eighty miles of it.

SECONDLY, we earnestly entreat you to go and clear and cultivate your lands. Nearly all of your plots lie in clusters, or adjacent parcels, in the counties we have named. Hence a number, starting out together for the same neighbourhood, may by mutual aid, effect a great deal in meeting with and overcoming the first and severest difficulties.*

These difficulties should be fairly understood before you begin to encounter them, in order that having once begun the good work, nothing of the kind should induce you to turn your backs upon it.

You will have to cut down the timber, erect dwellings therefrom, till the land, and undergo the labour and privations incident to pioneer cultivators. Though formidable in appearance, they are, in this instance, not half so hard, as the difficulties and privations cheerfully undertaken and sur-

* By the latter part of December, the Committee at New York, will have their books so arranged, as to be able to tell any Grantee, who are his neighbour Grantees, and where they then reside.

mounted by thousands of men in this republic. And what other men can do, you may do. Look, for a moment, at thousands of men, women and children leaving the comforts of home, and starting on a trail of 3 or 4000 miles over an almost trackless wilderness, crossing streams, passing over high and precipitous mountain paths—at the end of this journey, isolated from civilization, to begin the labour of pioneer cultivators ;—and then ask yourselves, cannot we encounter the peril of steamboat and railroad and stage routes, together with the obstacle of a few miles through the woods in order to become the free and independent owners and cultivators of our own farms? for none of these lands are more than 2 miles from well travelled roads, most of them are within a few miles of well cultivated farms. The market for your products is near and easily reached. And the signs of the times are, that the farmer will be better paid in the future. Away then brethren,

“ Cheerly on the axe of labor,
 Let the sunbeam dance
 Better than the flash of sabre
 Or the gleam of lance !—
 Strike !—with every blow is given
 Freer sun and sky,
 And the long-hid earth to heaven
 Looks with wondering eye.

Loud behind us grow the murmurs
 Of the age to come—
 Clang of smiths and tread of farmers
 Bearing harvest home !
 Here her virgin-lap with treasures
 Shall the green earth fill—
 Waving wheat and golden maize-ears
 Crown each beechen hill.”

THIRDLY, having made up your minds to encounter the difficulties of settling upon your lands, your next and not less important determination must be to carry the right principles with you. We know that most, if not all of you are well used to persevering toil, because you have been selected with a strict view to such habits on your part. But, there are

elements of character, without which mere industry would avail but little.

SYSTEM, in your first movements, and subsequent labors, is most important. Without system you can effect but little, with it, you can accomplish any desirable and practicable undertaking. Mutual system, thoroughly arranged, and rigidly adhered to will accomplish infinitely more than separate labour, and will bring out all the advantages, profits, pleasures, and advancement, which are beginning to dawn upon **ORGANIZED INDUSTRY**.

ECONOMY, is another element without which your labor will be vain. Accustomed, for the most part, to live up to our incomes, we have paid little if any attention to the vast benefits arising from systematic economy. The very uncertainty of a large portion of our present employments, and the habit of living well and dressing expensively, have produced among us that negative, slipshod economy, which consists in barely making the income eke out the expenditure.

If we would be successful farmers, we must abandon this careless mode of living, and substitute therefor a rigid economy of our time and of our means. This is the point in which we will have to make the greatest and most thorough revolution in our present habits.

Such economy will lead us to note down, *now*, what we want, in order to enter upon this new mode of life; next, to plan out the least expenditure, by which, such want may be supplied, and the economy by which the means for such expenditure may be provided. Then begins the labour of self-denial, and of hard and earnest toil by which these plans may be carried out. Once begun, however, each succeeding day will be sweetened by the reflection that so much has been well done; and a calm mind, trained to intelligent exertion, will be one of the happy results of this course.

We earnestly insist that you shall begin this economy, *now*. It will require some money to begin the cultivation of your lands. Should fifteen or twenty start for the same neighborhood, they would require about one hundred dollars each, to-

gether with plain furniture, and a few farming implements. The joint sum, fifteen hundred or two thousand dollars, would more than purchase a sufficient number of horses or oxen, for the entire company, until each individual shall have earned sufficient to stock his own farm.

Most of you have a large part of the sum named—all of you can make it up by the spring. By avoiding during the winter months the expense of balls, parties, and fruit entertainments, you can readily save one hundred dollars each.

Another element in this economy—one which we most seriously would impress upon you—is, that you shall remain the full owners of your own *unincumbered* farms. Let no present inducement, however pressing, lead you to borrow one cent upon your land. It is given to you free—*keep it free*, if you would preserve your own independence—keep it free, if you would hand down to your children the HOMESTEAD which THE PHILANTHROPIST of the nineteenth century has freely entrusted to your hands. Keep it free from mortgage, brethren, we entreat you. Look around and you will see why. How many of our dear friends or acquaintances are there, that have spent their best manhood in saving enough to purchase a little property, but whom the hard hand of the mortgagee has slowly and effectually stripped of their all! Leaving them to an old age of penury if not of pauperism. We seldom knew a man who mortgaged his farm, who did not ultimately lose it.

The economy which would prevent you from mortgaging your farm, is defended by a high and noble sentiment. Looked at rightly, this land is not yours to mortgage. If a personal and dear friend should give any of you a ring or other token of esteem, you would hold it dear, and would only part with it with life; at last handing it down to your children. Such is the manner in which this land comes to you. It is the gift of a friend—a friend to each of you as one of the human race—a friend whose friendship is high and disinterested, being unaccompanied by the reflex selfishness of an interchange of personal favors—it comes too of his

“*desire to have all share in the means of subsistence and happiness which a bountiful God has provided for all*”—a Catholic friendship dictated by a Catholic motive—how can you, brethren, how will you, how dare you sully a sentiment so pure, dishonor a gift so precious, by mortgaging, or pledging it away to gratify any present indulgence!

By mortgaging this land, you would, in a moral view, break the covenant by which you now receive it: for you would conditionally bargain, alienate, and sell your own and your children's share “in those means of subsistence and happiness” to secure which this land is given to you.

SELF-RELIANCE must be sedulously practised by us. Too many of us, have been led, by a false education, to trust too little upon ourselves, too entirely upon our oppressors. Taught by a cruel system, to regard our own faculties as inferior, we have relied on our oppressors to form our opinions, cut our clothing, make our boots, and to keep our money for us. The last named trust having been in too many instances, performed with literal accuracy. Our children are almost made to lisp, that a colored man cannot do anything of himself.

Hence, if we would build a church, establish a school, or publish a newspaper, we must go a begging our oppressors to help us in these matters. Dr. Johnson, in his youth, flung away the new shoes and trudged along in the his old ones, rather than be *beholden* to any one. Oh that this spirit would pervade you, brethren, in regard to tilling this land! Rely on yourselves. Craving the blessing of the Almighty, ask no man's aid.

There is, in you, the same physical and intellectual power which other men have—exert this power, do for yourselves what other men have done for themselves—do this, and in five or six years hence, when your land shall be almost entirely cleared, when your fields shall teem with a ripe and mellow harvest, when your house and your barn shall stand cosily by the road-side, when your church shall modestly rear itself in the distance, when your wives and children shall

cluster round your hearth in the robust health of a country life—then will you, with calm and honest pride, survey the glad scene, filled with the glowing consciousness, that your own free labor, and careful forethought have wrought out this good work.

MUTUAL-RELIANCE, must accompany self-reliance. By this we do not mean that you should rely upon one another more than you do upon other men; but, that you shall rely upon one another, as much, as you rely upon other men. Unfortunately, we have been too frequently brought up, to mistrust one another. There are amongst us, too many who refuse to trust a colored man because of his color! Having never seen each other filling certain responsible situations, we conclude that we are not fit to fill them: and when an earnest soul, in a dark browed man, wins its way through the requirements that fit it for eminent position, of all men, the brethren of that man are the first to pull him down and crucify him.

Away with this false mistrustful spirit, born of slavery! Away with mutual distrust. Let us—regardless of complexion—trust one another. Let each man go forth, trusting and relying upon his neighbor, and few, very few will be disappointed. Such mutual reliance is contagious, when full and unrestrained. Look at the little child, fresh with all the innocent trustfulness of infancy—why will not even the veriest wretch deceive it? Because the child bears a holy, unsoiled sentiment in its heart, a safeguard, and a defence!

Begin this work of mutual reliance. It is a stock that will pay a glorious interest of mutual love, of reciprocal benefit, of soul development, and social happiness. Love will supplant hate; confidence, distrust; admiration, envy, peace of mind will take the place of a weary, incessant restlessness.

The principles we have named will be of little worth, unless you combine with them one other—we mean the principle of

TOTAL ABSTINENCE FROM ALL INTOXICATING DRINKS.

A large proportion of you, brethren, need not be told of this, for such a proportion are total abstinence men. While, however, it will do such no harm, it may do the rest good, to look at this matter earnestly. The idea of the privations to be encountered in this pioneer-life, will naturally suggest to some, the belief that these privations must be met in part, by the stimulus of strong drink. Fatal mistake! Better would it be for the Grantee, should he deliver his body handcuffed to the man-seller, than that he should sell his own soul, his wife, and his child, to the DEMON of RUM! In the former case, there would be some hope for his own soul, and his children would be freed from his poisonous example, and the hater of our humanity would not pass by his comfortless hovel, and say: "There's the drunkard to whom the philanthropy of Gerrit Smith gave a farm!"

Brethren! the things we have named to you, system, economy, self-reliance, and mutual-reliance, require, for the practice of them, cool heads and unexcited minds. The labor of the pioneer can best be performed without the stimulus of strong drink. And better would it be, more grateful to the donor, more honorable to yourselves, if, rather than carry a bottle of rum upon these lands, you should send your Deeds back to the giver, in order that he might select others who might, by temperance, fulfil the high trust vainly reposed in you.

There is, in the deeds you have received, no word of restriction in regard to this evil of rum-drinking, although the Grantor is well known to hold it in especial abhorrence. The grant to you is free, untrammelled, unconditional. Whilst churches are being built and endowed, whilst lots of lands for building purposes are deeded away, whilst cemeteries—where dust meets dust—are incorporated—all of these in this free State, with the Godless restriction, that no colored man shall hold a pew in the one, nor a title in the other, nor a resting-place for his body in the last; here comes a

FREE DEED to the manhood of the colored man, relying solely on that manhood for an intelligent use of the same.

Shall we not meet such distinguished confidence in our humanity, with a conduct equal to the trust? How ineffably mean it would be to get drunk upon any of this land! How contemptible to tipple upon it! How false and mansworn to peddle rum within such precincts! What a miserable use it would be of our "share of those means which a bountiful God has provided for our subsistence and happiness."

There is more, in this matter of granting land, than meets the eye: there are in it, breadths and depths which the first glance does not readily fathom. It is a great experiment in behalf of long suffering, long crushed, down-trodden, and bleeding humanity. It is an experiment for the RACE! not of Africa, nor of Cush, but for the race of mankind! The cause of our common race, is, in a manner, entrusted to our hands.

The good God, when He suffered the first swarth man to be inveigled, entrapped, and stolen from Africa, when He suffered untold thousands of such, to perish in the agony of the way to the sea coast, when He suffered the bosom of the ocean to receive and still the throbbings of the myriad hearts which grew faint amid the horrors of "the middle passage," when He meted out the cruel sufferings of the sugar and rice plantations, when He gave to us the better fate of Tantalus, in this land of Christian light and Christian glory—He overruled the evil intentions of men for the benefit of mankind, by placing us in the midst of the path of progress, that we might work out the great problem of human equality!

Thus hath He "caused the wrath of man to praise Him while He restraineth the remainder of wrath."

Humanity, hitherto oppressed in our variety of the race, humanity, in our persons, reviled, scorned, thrust down among the brute creation, now stands up in us, with arms outstretched, and faces directed in the way which shall redeem the high lineage of its God stamped soul.

Shall we not be true to this high position, this glorious

trust? If we would, we must, by "laying aside every weight" that would fetter our energies, by keeping pure and unpoisoned the current of our lives, by a rigid abstinence from all that can enervate, all that can intoxicate, make ourselves meet and fit workers in the field allotted to our labor.

Let us onward then, in the good work. The past is full of presage, the present, full of hope.

Twenty-five years ago, the constitution makers of our State, earnestly contended that our inferiority in intelligence, capacity and energy, was a good and sufficient reason for restraining us within a low rank of citizenship. At the present moment, the State Constitution makers, urged by sundry political necessities—as they mistakenly think—to increase our degradation by entire disfranchisement,

DARE NOT DISCUSS THE QUESTION

of our relative claims to equality, on the grounds of our improved industry, intelligence and energy of character. For, that we have made a vast improvement in these matters in the last quarter of a century, is abundantly proven, by the increased number of our churches, schools, literary, and benevolent societies, and our large and increasing temperance societies.

Let us onward then. The good people of the state of New York are proud of our progress, and hail, with pleasure, our every effort at advancement. A few months ago, on the most thickly travelled highway of the state, steamboats were seen, converging to a central point. As they passed the little towns on the Hudson, the *people* turned out and gave shouts of encouragement, handkerchiefs were waived by fair hands from windows and balconies; at many points cannon made the welkin ring:—yet all these steamboats, bearing ten thousand souls, were crowded with men of swarthy hue. Arrived at their haven, the town hospitalities were freely proffered, hotels were opened, and their boards groaned with the plentiful feast. In an ample grove this vast multitude peaceably met, and did manful battle against the fiend, INTEMPER-

ANCE. Orators were there of every hue of skin, and of unrivalled power. Deputations came from some of the other towns on the Hudson, respectfully seeking the privilege of being next honored with the *temperance jubilee of the people of color!*

Let no man henceforth say that the good people of the State of New York, hate the colored man in his effort at self-advancement! Let us take courage, brethren, and go on. The people will, in like manner, hail our self-emancipation from the drudgery of the cities, and will glory in the prosperity which two or three thousand additional tillers of the soil will bring to the Empire State.

Very respectfully, dear brethren, we are yours,

THEO. S. WRIGHT,
CHARLES B. RAY,
JAMES McCUNE SMITH.

A D D E N D A .

The Committee are exceedingly anxious that the Grantees shall pay special attention to the following particulars:—

- 1st. Taxes on the unoccupied lands must be paid into the State Treasury, at Albany.
- 2nd. The DEEDS must be recorded in the County in which the lands lie.
- 3rd. The lists of the names of the Grantees, are made up by Committees in various parts of the State, who have been selected by Mr. Smith, and are responsible to him for the good character of the persons selected.
- 4th. Should any one be compelled to sell his piece of land, it is earnestly desired that he will sell it to none other than a colored person.

FORM OF DEED.

THIS INDENTURE made the first day of September, one thousand eight hundred and forty-six, between Gerrit Smith, of Peterboro, New York, of the first part, and A. B. of the City of New York, State aforesaid, of the second part.

WITNESSETH, That the said party of the first part, in consideration of one dollar, and of his desire to have all share in the means of subsistence and happiness, which a bountiful God has provided for all, has granted, sold and quit claimed, to the said party of the second part, his heirs and assigns, forever, ALL that parcel of Land in the—— County of —— with the appurtenances, and all the estate, title, and interest, of the said party of the first part.

IN WITNESS WHEREOF the said party of the first part has hereunto set his hand and seal, the day and year first above written.

GERRIT SMITH, [Seal.]